









## Religio-Philosophical Journal

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## NOTICE TO SUBSCRIBERS.

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## Magnetic and Spiritual Powers of Jesus.

Singular indeed is the dislike of the study of psycho-physiological science, and of the facts of spirit-presence and power, by many intelligent persons—intelligent, that is, on other subjects; but lacking information and comprehension of these highest faculties of man, and of these divine aspects of life. A strange fancy rules such minds that magnetism, psychology, clairvoyance, and most of all phenomenal Spiritualism, have a shade of unwholesomeness—are not only a little vulgar, but a little or a good deal, what a Scotchman would call "unsavory." "Unsavory" they are, but not the clean and beautiful things we like to touch or look at; such persons would say. Yet this singular dislike is but the natural result of an education which has been addressed to the facts of men, and to any other department of thought or culture. This defective education has ruled the churches and the pulpits quite as much as it has the school-rooms and the Professor's chair. Reverence for dogma has filled a higher place than reverence for man as a spiritual being of transcendent faculties and infinite relations.

All this must, and will, change. The magnetic power of eye and hand, the marvelous influence of the aura—the invisible atmosphere emanating from all, but brightest and strongest from the healthy and the pure in spirit; the far-reaching and widely irradiating light of the spiritual eye in clairvoyance, penetrating the veil and getting glimpses of the life beyond; the signs and voices that come from that great hereafter back to us—all these persons who are to be healed in man, and their finest demonstration is health of body and spirit, power to think and to do the best things in daily life.

The study of positive and negative states, of the equality of good and evil, will, trained to carry forward the good and to sweep aside the evil, and of the malign and enervating power of that will perverted to the service of passion or pride; the wise discrimination and beautiful action of the soul which shall help to be receptive of the right and positive against the wrong—all this is as a protecting shield and a keen sword in the battle of life. This study lacks perfect aid, until we comprehend the great spiritual laws in us, and over and around us all.

Character comes with spiritual culture, that culture comes with the study of man as a spiritual being, using, and, for a time, living with a physical body, and that study brings us inevitably to magnetism, psychology, clairvoyance and Spiritualism. It may be said that the unlearned and uneducated have most to do with these matters; that, not least, they are the most attractive way. If so, this is no new thing, and it only shows the pride of science falsely so-called, and the pride of an impious dogmatism which assumes the mantle of religion.

When National Associations for the advancement of Science will suspend a little their studies, of Annual Meetings, of bugs and beetles, of forests and reptiles, and take up some questions, which they can meet at with a courteous and blind as it is absurd, their gatherings will gain an inspiration they dream not of.

When sectarian professions of Christianity, sitting in their unlearned and elegant steeple, parlor where they call churches, will remember that he whom they claim to reverence had no reputations among teachers

makers and fishermen and publicans, and was crucified by the rulers with the glad consent of the priests, they may learn not to shut their eyes against the truth because "the people bear it gladly."

These thoughts come to mind in connection with a new book by Rev. J. P. Clarke, of Boston, a "Legend of Thomas Didymus," an effort to bring Jesus into a story of Jewish life in his day, as a gifted man blessing all by the beauty of his presence and his good work.

Of this work a friendly critic says: "The greatest opportunity of many will be in the author's treatment of the miraculous power with which the record of Jesus is filled. He will show that the so-called miracles were only exhibitions of latent power which all men possess. This, of course, is an assumption. Grant that Jesus was the ideally perfect man; still, others have shared his exalted position, yet without being crucified. A single step in the direction of the development of these extraordinary powers. If Jesus, by virtue of his spiritual excellence, and power to call the dead to life, and our goodness to him, could be made to cure a child of an attack of dropsy by the same method. There are men who claim to be magnetic healers, but not upon the ground of their moral excellence."

To mind, the humanity of Jesus is spoiled by the introduction of this element, which harmonizes well enough with the theory of his divinity, but which when manifested, pictures him as one of those nervously diseased creatures, who develop abnormal faculties at the expense of normal ones, rather than as the ideal man. Briefly, the assumption that this power inheres in human nature is less credible than that the record in this respect is untrue.

It is not in the work to be regarded as the mere grave-yards who regard it as a triumph all because of the infidelity of Mr. Clarke. The infidelity of this kind of the record is not a failure, but a failure to make so strange an effort to show the possibility of its truth from a natural standpoint. The assumption of a possibility; hence religion is only possible."

The author of "Didymus" evidently holds Jesus as possessed of natural healing power, such as we call magnetic healing in our days, and this, in the mind of this reviewer, detracts from the spiritual perfection and commanding grace of the Nazarene.

On the contrary, the power adds new healthfulness and strength, certainly new capacity for usefulness, to his life, lifts him to a higher level of human attainments, toward which it is our aim to reach, and invests him with added beauty.

He was abundant in interior life, "filled with the spirit," pure and simple in bodily habits, healthy, harmonious, delicately attired yet strong.

So he that "virtue had come out from him" when the feeble woman touched the hem of his garment, so the sick were made whole by his healthful magnetism, so he was a "discerner of spirits," reading the hidden thoughts of the heart, so the spiritual world was open to him and he could "command a legion of angels."

He was magnetic, clairvoyant, mediumistic, from the wealth and harmony of his interior life and the fine perfection of his physical frame. He was a healthy and harmonious man, and, so all these things were added unto him.

The reviewer says: "Ought we not to be able to heal others by the same method?" Yes, and many children have been so healed. One case comes to mind of a baby in his cradle, at the point of death as the skillful physician said, raised to health by the healing touch of a good woman, whom we know well. Magnetic healing grows with the "moral excellence" of the healer, as a little study would teach this writer. This healing power of Jesus is the same as the "assumption" and "the ghost of a possibility" we are told.

Jesus did certain things which are being done daily in hundreds of places now by magnetic power, and so Mr. Clarke is not so much wrong as he seems. The same law of life was manifest in his acts. In this pure assumption?

Was the healing by Christ a lawless miracle? Either miracle or magnetism it would be.

Of course the Testament report is to be read with reason clear and free, and myth and fact separated as best they can be. To read the main facts may be rationally accepted.

Thy thought we would impress on all is that the healing power, and other spiritual faculties of Jesus, are high evidences of the health and wealth and well-ordered harmony of his life.

## Old Stories on the Car of Juggernaut.

The pale strokes of the excited people throwing themselves under the wheels of the car in its annual triumphal procession are now known to be false, but often the enormous and unwieldy vehicle as it was driven by the blind and the feeble, becomes unmanageable, especially on down grades, and crushed through the helpless masses. The English magistrate of Poore has in consequence compelled the natives to use a different mode of travel.

What a fine illustration is thus furnished of the constant tendency of knowledge to put brakes on the crushing wheels of error and ignorance!

## Transcendental Physics—Atlantic Monthly.

The Atlantic Monthly for September has a four-page article on Professor Zollner's book. Had we seen this article in a third-rate penny newspaper, a laugh at its shallow and shallowly written nature, for trying to get into the vortex market with other unnoted trash. Its place in the Atlantic Monthly is a little bit important, and at the same time lowers the worth of that venerable estimation of a good many intelligent people.

The writer says: "One opens this work with great interest, in the expectation of something substantial, and more edifying than the dreary accounts of spiritualism, and underestimation. Unfortunately this hope is not realized, and we must relegate this work to the limbo where we have assigned the psycho-physiological researches of Baron Reichenbach."

The complaint against Spiritualism has been that its alleged facts were not carefully given, with all the test conditions. Zollner, a critical scientist, gives facts, surroundings, apparatus, etc., with great care, and this much is to be commended. Reichenbach, with his world-wide fame, must be gravely alarmed when an anonymous magazine writer consigns him to "limbo."

Again says the Atlantic's writer: "The accession of scientific men to Spiritualism counts for nothing, since they can be deceived as well as other men." The complaint has been that spiritualists, whose espousals have been made, do not touch spiritual phenomena. Now that several of the first scientists in the world do touch and endorse them that "counts for nothing" in this sapient brain. An old proverb is: "It is hard to lead a horse to water."

Yet again we are told: "Spiritualism starts with assumptions, reasons with assumptions, and ends with assumptions." Not to mind words, this is a falsehood. The old and new evidence of spiritual phenomena, only excusable at all on the ground of idleness.

Spiritualism is established on facts, from which inferences and conclusions are drawn. Daring and bold as it is, it is not a religion from the wondrous history that rocks and fossils and animal life bring us, and from those facts infer that evolution must be. The Spiritualist, from his facts, infers that immortality and spiritual presence must be. Either, or both may be mistaken, but only impudence or ignorance would charge Darwin or Zollner or their co-workers with "assumptions" of all they claim. There is a good deal more reasonably sensible in this Atlantic article, and controlled by a flash of common sense, while no extracts are given from Zollner, that its readers may judge for themselves as to its method or spirit.

The much notice is given to a shallow article, simply because it is where people have looked for sense and wit. A story may serve as reason for saying no more: Years ago in the New Hampshire legislature, a member had been making a speech in opposition to some measure in which an old member was interested. As this older member had listened with some apparent interest, the expectation was that he would say something. He rose, and as the speech closed he rose and said: "Mr. Speaker, I can't reply to the gentleman, because it wrenches me awfully to kick at nothing!"

## Clerical Assumption.

Bishop Carman of Canada (Methodist) as reported in the Northwestern Christian Advocate, said in a late address on missionary work:

"Common humanity ought to send him into their darkness. But common humanity is not enough. We need a voice from Heaven to command: 'Go into all the world and preach the gospel to every creature.' This is the command of God, enough to keep the light, let alone to send it all abroad. Common humanity, of which some boast greatly, never will be a missionary. Christianity must be. It is of God to give us light and give us eyes to see."

There is an assumption that Christianity alone inspires missions. All over Africa are Mohammedan missionaries, making more converts as travellers tell us, than the Christians. Centuries ago Buddhist missionaries carried their religion from Hindostan to China and made it the faith of over 50,000,000 people there. Self-sacrifice, enthusiasm and devotedness are not of Christianity alone, but of other, and some times older religious beliefs.

At the Lake Erie Temperance Camp Meeting last week Mrs. Harbert said: "She had a letter from a down-fallen woman stating that she had been twice annually assembled at Washington could not carry their point of woman-suffrage by their own way. The majority of all the railway and other schemes were put through by the aid of immoral women who declined to leave the Capital."

A gentleman who has been in Washington, on some business, and had position and means of information on such matters, tells us that the statement is simply absurd; and that, while sometimes that class of women may have influence, the greater part of such work, good or bad, is done by other, and those of character as well as capacity.

"GOVERNMENT," the old home of Alice and Thane Cary, the sister poets and Spiritist, Dr. D. R. Kayser, has been sold in honor of the two poets opened to the public, by Mr. A. Swift of Cincinnati.

## The Brahmins—Candid Statement of an Orthodox Clergyman.

The Rev. Dr. Souder, says the San Francisco Occident, does not regard the Brahmins as having deteriorated much, either intellectually or physically under their heathen ways. "In respect to cleanliness, which many think to be akin to godliness," he declares, "the Brahmins are unexcelled. They are magnificent men, have majestic heads, and carry themselves grandly. There is no discounting the physique of the Brahmin. Intellectually he has no superior in the world. There is no type of intellect, none more powerful. The Brahmin is erudite, clear, calm, vigorous, self-poised, self-centered, active, patient, enduring." And yet these men are and skeptics—veritable agnostics, in fact. One day, conversing with an old Brahmin matured in scholarship and of majestic bearing and demeanor, Dr. Souder says he told him that he seemed to him "a universal skeptic. You believe in nothing." To which the noble old Brahmin replied: "You are exactly right; I don't believe in anything." Dr. Souder speaks of "a wonderful movement" among the Brahmins under the leadership of Babu Kesab Chunder Sen, who has organized a theistic or deistic "Assembly" (the Brahmo-Samaj) or church of the true God which rejects all forms of idolatry and accepts the idea of one God only, who reveals Himself to all men in Nature. "They do not accept Jesus Christ as a Redeemer, but as the greatest and best of men," Dr. Souder represents that this rationalistic and humanistic faith, which seems to be substantially that of Jefferson, Paine, Franklin and Davis, is rapidly gaining ground in India, and that its leader is "a king among men."

Manifestly these Pagans are superior men, but the lower castes, ignorant and miserable, should not be forgotten any more than the Five Civilized Tribes of London or the Five Civilized Tribes of New York, in summing up what "Christianity" means. The old Brahminical faith is mighty, but it is waning, as dogmatism, Pagan or Christian, is on the wane all over the world. The Brahmo-Samaj is a dawn of the coming day, the sign of a spiritual life on earth into which dogmas do not enter.

## How to Encourage Idiots—Tobacco Tests.

The New York Herald states that the National Conference of Charities, at its late session in Boston, reported fifty thousand idiots in the country, or one to every thousand people, and an expert said that a defective brain or nervous system led to idiocy. On this the speaker said: "The boys and young men, and sympathetically the girls and young women, of the country should give this matter serious consideration. Don't that some power might give them the power to see their parents to live a fair age, with many-pumby legs they would give up a little switch cane, puffing from the end of a vile smelling cigarette until they are pale in the face, weak in the chest, pump in the arms, and out of their mouths they reach the phase of early manhood. They are not idiots, but they are weak bodied, and will in time be weak minded. And even if they manage, thanks to the benevolence of their parents, to live a fair age, what stamina have they for a fair age? The young man of to-day is a curiosity. What sight more common than a half dozen boys, legs and young men smoking cigarettes on the platform of a hotel car? But what more trying to one's career than the thousands they put into the car and over the other passengers? Ten years of this almost universal habit have left their mark in the sunken eyes, the pallid faces, the weak nerves, and the diminished vitality of these so-called men. Aside from the vulgarity and nastiness is the detriment it does the general system. No man—especially no growing boy—can expectate constantly without injuring himself. The body and spirit as together in a great and multitudinous army they move along toward idleness and imbecility. What a cheerful prospect it is, to be sure!"

## Arab Medicaments.

S. P. Sexton, of this city, tells us that some ten years ago in Upper Egypt in sight of the pyramids, he had several times witnessed an Arab camel driver, a boy about fifteen years of age, brought him, a meddlesome, one day as they were near each other, the lad became partially enraptured and wrote with a stick on the desert sand at his feet a message, in English, signed by Mr. Sexton's father. The Arab could not speak English and the message was intelligent and satisfactory.

That humble follower of the meek and lowly Jesus, "the boy preacher," Harrison, told the people last week that the Despatch Camp Meeting that "had been the means of saving over 10,000 souls."

A story is told of an old Baptist Elder, whose country pulpit was occupied one Sunday by a young preacher, who seemed on excellent terms with himself, that the good Elder, in making the closing prayer, said in substance: "Oh, Lord, look down in Thy grace and mercy on this young man, who has just been called to the ministry. Thou knowest his heart, oh, Lord! Thou knowest him as he is, puffed up with self-conceit like a bladder. Prick him, Lord! In Thy mercy, prick him!"

Use Mr. Modestus Abraham had better send for that man to pray after this boy's harangue.

## Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Moses Hull went to Canandaigua Camp Meeting—and soon—went away again; said going away being generally approved.

Bishop A. Reas speaks at Grove, Georgia County, Ohio, Sunday, Sept. 4th; at Birmingham, Ohio, Sept. 11th.

At St. Petersburg a Russian general was lately arrested, charged with giving information to the nihilists.

Prince Krupnikoff, a nihilist refugee, has been expelled from Switzerland by order of the Federal Council.

A little number of the *Review Spiritist* (Paris), says that the Fletcher case is inflicting injury on Spiritualism in Sweden.

Dr. D. R. Kayser, who has been in Colorado during the summer, attending to mining interests, will return to Chicago the last of September or the first of October.

Light gives the welcome news that J. J. Moore is regaining his health, and will soon be in the "work again in England, with voice and pen."

The majority against a prohibitory temperance law in North Carolina at the recent election, was 115,538. Four counties voted for prohibition.

A correspondent of an eastern paper says there is talk of moving the seat of Russian government from St. Petersburg to Moscow, the old capital before the day of Peter, the Great.

Quarterly Meeting at Rockford, Michigan, at Hall of Friends of Progress, Sept. 11th and 12th. Good speakers, and all invited; so says Joseph Taylor, President; T. S. Knoch, Secy.

The *Spiritist* says: "From lack of variety in the phenomena the few English mediums are able to present, and from the depression resulting from the acts of the Fletcher, every thing is exceedingly quiet in relation to Spiritualism."

Ferdinand Jencken, of Mrs. Jencken in London, one of the Fox family of Hydeville mansion, now eight years old, still possesses in full force "the medium powers," manifested when he was less than a year old—says The *Spiritist*.

We call attention to the able address on National Arbitration as a preventive of bloody wars, by Hon. F. P. Stanton, on our last page. Mr. Stanton is an able lawyer and is a member of the New York State Bar, the strong and famed Secretary of State in the civil war times.

The Milwaukee Industrial Exposition opens Tuesday, Sept. 6th, in their new and ample building, and with every prospect of success. All the World's Fair is going, and the outside world will want to see them and the products of their skill and industry.

Eugen Sargent's valuable books on Spiritualism, three volumes which every family should have. *Planchette*, the *Leopold of Science*, \$1.25; *Proof Palpable of Immortality*, \$1.00; *Scientific Basis of Spiritualism*, \$1.00. Also his *Cyclopedic of British and American History*, a rich treasure of poetic wealth, \$4.50.

Zollner's *Transcendental Physics*, translated by C. C. Massey, London, Illustrated, and the facts of his spiritual investigations, are recently given by the distinguished author and scientist. All who would see the contrast between sense and nonsense, should read this book and read also what the *Atlantic Monthly* says of it. Price, \$1.50.

At Dean Stanley's funeral his directions that a minister of the Scotch Church should read one from the English non-conformists should be among his pall-bearers was followed by selecting Rev. D. Storey and Rev. Dr. Stoughton. This selection was the testimony of the United Episcopalian against sectarian narrowness.

The Italian Chamber of Deputies, by their Suffrage Bill have added 3,000,000 to the voters of Italy, by allowing all men who can sign their names to vote. Up to this date only 40,000,000 were registered voters. How soon will 3,000,000 Italian women have equal rights with the same class of men?

A story says: Hon. Alex. Akasak returned from Venice on Friday the 8th of August, and left London for Paris Sunday morning, the 17th inst. During his brief visit to the Metropolis he took advantage of the opportunity for attending a few private séances with several well known mediums. Mr. Akasak will stay for a short period at Biarritz, and contemplate visiting Spain and Italy prior to returning to St. Petersburg in October next.

The *Friend's Journal* says: A memorial stone has already been erected over the grave of George Elton in the Highgate cemetery. It is an obelisk, twelve feet high, of blue granite, and bears the following inscription:

"Of this immortal debt who live herein  
In tribute made better by the slain  
Now lies the body of  
George Elton  
Born Nov. 1810  
Died 22nd December, 1880.

American made dry goods seem to be slowly but surely supplanting foreign made goods. The part of New York for the most part of the year are considerably below those for the corresponding month last year, though in excess of those for 1879, the total being \$6,791,358, against \$1,070,161 for last year and \$7,995,546 for 1879. The Low market is well purchased by our people is really manufactured in Paterson, Newark, and Philadelphia. The more home manufactures, the more the farm and factory are to each other, the more varied and finer our industry, the better.











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Mr. W. H. ... and ... for the ...  
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MEDIUMSHIP, PSYCHISM, ETC.

The English Spiritualists are discussing the matter of possible, or probable, psychic influences, which emanate from the mind of the medium, or reach him from other minds in the body, and therefore are not from the life beyond, yet which mingle with, and give cast and hue to, real spirit influences—sometimes indeed may be mistaken for them, as they may be mistaken for psychic demonstrations. The Theosophist is also giving prominence to this discussion with the vigor and positiveness which marks Madame Blavatsky and her co-workers. In another column will be found from that Hindustani magazine, "A Psychic Warning," with the editor's note, in which a remarkable fact of apparent premonition and spirit-presence is explained in the light of the "occult" powers. Of the sufficiency of this explanation our readers can judge. To us, it seems that while the psychic solution of the case is possible the reality of spirit influence is far more certain and probable. It will be observed that the Theosophist does not intend at all depriving the spiritual theory of its raison d'être, but aims to reach the truth; which will leave room for both the psychic and the spiritual theory—for the latter has received the power of mind in these frames, and in the celestial body in that bright hemisphere from whence thought and life impinge on us here.

It seems to us that these East Indian mediums make the psychic power too prominent, the spirit power too feeble. It is equally true that some Spiritualists incline to almost ignore the psychic power, and to make the spirit power all. So the striving for truth is a struggle. Being brought to light and truth, if fairly conducted. Our English brethren are looking at all aspects of the question with commendable diligence and earnestness.

In the RELIGIO-PHILOSOPHICAL JOURNAL, of Aug. 27th, Mr. Henry Kiddie makes reply to W. E. Coleman, and in that reply says: "I wish Mr. C. would explain the precise nature, special conditions and spheres of influence, and limitations of action, of this 'psychism, unconscious cerebration, and automatic writing,' and show how these things and their effects can be distinguished from the work of spirits by means of true mediumship. Being myself an 'extremist' as to fall to understand the action of these dangerous things, I desire to guard against them."

Mr. Kiddie, in his reply, does not admit that such things can be. We all are for the truth, and we were criticizing, and had full space for possible distinctions or definitions, for it would seem impossible that a man of his thoughtful intelligence should intend to ignore these subtle influences of spirits which might imperil his soul, and must affect them more or less. We quote his words because they express a tenet, which many minds (we do not say in his) to attribute all to the spirits, and hold as normal, or as normal, our interior powers as factors too insignificant to be taken into account.

We remember, in this connection, the significant title of a book on spirit phenomena by Orestes Cleveland, which reads: "The 'People from the other world.'"

It seems as though the author "budded better than he knew," or framed that title in an hour of clear inspiration, for it conveys a comprehensive and complete statement of what we have in mind in our investigations.

All the time we are dealing with people with human beings seen or unseen, some this side of the grave, some from beyond, but the same people, with like faculties and powers, only finer and stronger often in the life beyond. The same spiritual laws govern them as here, the same interior faculties act there as here. We have magnetic or psychologic power over each other! Can we read each others' minds? Are we clairvoyants? Do we control and away each other more or less? So it is with these people from the other world. Is it impossible for us to meet together and not have a constant influence over each other, so subtle often that we do not know it? It is with them, wherever they are. More than this, and because we are all human together, we influence them, as they do us, and we all do each other. Hence it follows that in a stance the magnetic power of the attuned must have its way over the medium; how strong or weak depends on the power of character, and on his; and that the message or spirit-voice, so strong and earnest, the message or manifestation is almost purely wrought by supernatural powers; if that intelligence be weak and those present in the body be strong, then the message or manifestation will be more the result of their power. We must remember and reverence both the wonderful interior powers of man in this life, and the still more wonderful powers, the same, but still higher in degree, and more potent, which are in the mind that each, impinging on the other at every stance and so both must be taken into account.

As to what is from the Spirit-world, and what comes from clairvoyance or mind-reading, or the psychologic influence of persons present, we must use our own reason and judgment, and follow our own intuitions, and to "test the spirits" freely and fairly. We must remember, with a genuine measure of fact—once, that is, from our spirit-friends—be "borne in upon" us by a Quaker phrase, brings a deep sense of the reality and calls out a spiritual discernment of the origin of the influence, stronger than all outward tests alone can give. Such feeling is indeed the inward witness of the spirit.

We find too that often, in cases where "psychic" influences from this life come, the spirit-voice or facts given, the spirits purport to come and tell how they brought these things about. For instance, in "Remarkable experiences of a Michigan pioneer and railroad builder," after Dr. J. B. Steubing, p. 109, by G. B. Steubing, years after certain strange events occurred a spirit came and told how he guided the actors. It is hardly to be granted or supposed, that such spirits are "allies" of the living.

All efforts to put psychic power, unconscious cerebration, etc., instead of mediumship, and so explain spirit-facts out of existence, and will be lame and impotent, and will result in "learned folly" or "unconscious cerebration." All efforts to rule these things out of our investigations of Spiritualism are equally absurd.

We need have no fear; spirit intercourse and mediumship will stand and last, we want simply to know better how people in this world and people from the other world meet and help or hinder each other.

Denominational Lines.

The Christian Union thinks denominational lines are becoming obliterated. "This movement will go on until the fences are all obliterated. Fogies might as well try with their hands to retard the coming of the summer as to hinder that day in which all the 'mad riggers' shall disappear, and there shall be one flock and one Shepherd. The walls are falling; and we too those who they fail to build again, for they have no more to build on ground to powder."

These lines between evangelical sects are very weak; between the evangelical and liberal denominations they are weakening; but all these look with holy horror on heretics outside the pale of the churches, Spiritualists and all free thinkers. This too may pass away. Catholic, Protestant, Evangelical Calvinist, Methodist, Universalist, and all the rest, must respect the Spiritualists, the Boddists, the Jew or the Musselman in their honest opinions; must outgrow the narrow notion that all these are in error; must come to see that each and all have some fragment of truth, and so, and so, by mutual exchange and friendly criticism.

It is coming. Help on the good day!

The Fruit of Orthodox Terror.

An Indianapolis paper tells of the friends of Miss Mary Y. D. Coleman, a Unitarian, who, after her conversion, she being insane after conversion under the "pious" Harrison, the same fellow who cried out for "extremism" at Des Moines Seminary. The physician, who thought she would recover by proper treatment. The New Albany Public Press tells of Anna Frege, daughter of a resident near there, who tried to cut her throat for fear of hell, after hearing it preached at a camp near there, she was the fruits of these awful teachings.

We challenge the world to find a case of insanity following the camp meetings of the Spiritualists this season. Scores of thousands have listened from Onset Bay to Iowa and have heard no such false and fearful doctrines.

## A New Volition.

This is the second number of Vol. 51 of the RELIGIO-PHILOSOPHICAL JOURNAL. During the time the JOURNAL has been published, it has made its mark upon the world, which never can be obliterated. Bold in the defense of truth, and never flinching in the discharge of its duty, it has endeared itself to all true reformers. It circulates in every part of the civilized globe, and disseminates an influence that is well calculated to give hope to those who are striving for the elevation of our glorious cause.

We wish to extend the JOURNAL's influence and usefulness, and to accomplish that purpose, we hope our friends everywhere will exert themselves in bringing to the notice of those who are comparatively unacquainted with our philosophy, but who desire facts, and only facts, and who are willing to accept them, wherever found, advocating the grand truths of Spiritualism, and the necessity of honest mediumship, and the JOURNAL will be glad to commendation and lead them to a more commanding position than they now occupy. Only a little effort on the part of our subscribers would be required in order to greatly enlarge our subscription list.

The Catholic School Question—Non-Sectarian Schools Must be Sustained.

The important question of Catholic for sectarian schools, bids fair to come up near us. The Inter Ocean says: "Archbishop Hens, of Milwaukee, has issued an order, said to be based on instructions from Rome, to the pastors of his diocese, to the effect that children of Catholic parents cannot be admitted to the communion of the Catholic church unless they shall have received their education in the Catholic schools." This order was adopted by the Vatican several years ago, but an attempt to enforce it in New York failed, and until now it has been a dead letter throughout the country where the public school system prevails. The reasons of its revival have been the subject of much discussion, and the experiment which failed in New York is to be tried again, this time in Wisconsin; but there will be a revolt that will undoubtedly compel its abandonment again. In Milwaukee the Catholic population contributes at least \$200,000 in taxes toward the support of the public school system, and as religious instruction is carefully eliminated from the course of study, they do not propose to be deprived of this privilege. They pay for it, or pay for additional privileges which they do not need. The Archbishop, it is said, will endeavor to force the question into politics, in order to secure a portion of the school funds for parochial purposes.

The Archbishop's position is opposed to the genius and spirit of our free institutions. It gives another good reason for calling Bibles out of our free schools, for the violation of the rights of conscience to leave the Catholic absolutely without just ground of complaint. It is to be hoped that, in Milwaukee, as in New York, this effort of the Catholics may fail. All these things show the wisdom of the law which forbids ruling Bible reading and all denunciations at exercises out of public schools, and so doing away all special privileges based on religious opinions, respecting the sacred right of conscience to all churches, and the Sunday school, as *Zion's Herald* (Methodist) sensibly recommends.

Important—Read, Heed, and Act.

The following letter, from an official of the United States government, came some time since. Finding private effort useless, we give it place in these columns and ask any and all who can give the information it asks for to make up the facts—briefly, clearly, and carefully—and send them to us. In good time we will forward all to him. He writes of his wish to be just to the Spiritualists, as to others. It is our own fault if we do not give him the facts he asks for, and which he wishes to put on permanent record in the published Census Reports of the National government.

The case is plain, more words are useless, give us the information, from far and near, from the country and cities thoroughly and promptly.

PERLMAN MANOR, N. Y., Aug. 10, 1881.

To the Editor of the Religio-Philosophical Journal:

Dear Sir—For my use in collecting the statistics of religious organizations for the Census, I have been favored with a list of all Spiritualist societies in the United States. May I ask that you will have the kindness to favor me with a list of all Spiritualist societies in the United States, together with the names and addresses of the officers of all such societies, and to place to receive a list of persons who, in the United States, are known to supply me with lists of a similar character.

Trusting that you will aid me in my endeavor to obtain a complete and accurate representation in the tables of the Tenth Census, I have the honor to be, Sir, your obedient servant.

HENRY RANDALL WAITE,

Special Agent Educational Statistics,

Tenth Census of the United States.

Henry M. Stanley, the African explorer according to private advices in Paris, which are speedily communicated to the New York Herald by cable, lies dangerously ill at a point between Stanley and the day. So says J. A. Edgerton, secretary. This should be a great meeting, valuable to all.

## Over the Range.

Monday the editor of this paper, in company with Mrs. Pomeroy, J. O. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, his wife and daughter, A. H. Lawrence, Esq., of St. Louis, and O. B. Wright of Orion, Ill., went from Denver to Georgetown by car, thence by four-hour private conveyance over Argentine pass, the highest wagon road in the world, to the west end of the Atlantic and Pacific Tunnel, to see the late strike of mineral and inspect the work and form opinions as to its outlook. A full report of the trip, from the wagon road to the west end of the tunnel, will appear in the next issue of this paper.—The Great West, Denver.

Venator Nonsensae.

On July 12th, Venator said: "Aug. 25th, heavy storms on the lakes, St. Lawrence and on the West. 27th-28th, cooler, with rain and frosts in northern sections. 30th-31st—Fair and pleasant, cool evenings and indications of returning heat."

We had no "heavy storms on the lakes," etc., within a week of his dates; no "cooler weather," etc., but only frosts, the day and night of the 25th-31st, were not cool but very hot. This Canadian got so far out of the way as possible, as he often does in his guess work.

Belvidere Seminary.

The fall term of the Belvidere Seminary, in charge of Hollis Bush and sister, will begin September 19th. This is a liberal unitarian school for both sexes, and is just the place where the children of Spiritualists ought to be educated. The well known principals will be assisting the coming year by an able corps of teachers, and will guarantee satisfaction to all orderly and diligent students. Send for circulars to Misses Bush, Belvidere, N. J.

"Two Worlds"—H. B. Brown.

H. B. Brown, well known as an able speaker and writer and a growing name to be a student editor of *The Two Worlds* and co-worker with A. E. Newton in that department of Dr. Crowell's new journal. We cordially congratulate him and them. He will fill his place well. His address will be care of *Two Worlds*, 100 Nassau Street, New York.

Christian Spiritism.

"What is it?" on our second page, is published, not only for its intrinsic merits as the production of a sincere man, but from personal respect for its author, who has spent years in most self-sacrificing service to freedom, in Kansas, among the freedmen in the late civil war. His thoughts are those of a devoted man seeking the truth and looking for spiritual light. His personal goodness and ability make his words worthy consideration, even by such as may not fully agree with him.

Her Feet go Down to Death.

At the special request of a thoughtful woman we publish the excellent article on this title on our second page. It is a hope and heartful wish (and ours as well) that it may be read in the homes of all our subscribers and handed out to their friends. We suggest that the journals in our exchange list publish it in their columns (daily credited to the Springfield, Mass. *Republican*), and thus reach many thousands.

"Veritas" a city subscriber, writes that he thinks "The Journal" has done more to improve and elevate the public mind than any other paper in the land," says that "Dr. Matthews, alias Shea, who was so well shown in the *Chicago Tribune* of August 6th," is a hypocrite and a trickster," holds his performances "as an outrage on the living and the dead," and that he has more than once been "awfully deceived" at its séances, and asks us to "do our duty" by his exposure.

We gave our opinion of "Dr. Matthews, alias Shea," long ago; the *Tribune* exposure was read by thousands in the city who do not see the *JOURNAL*. If all this don't keep "Veritas" and others from being more than once deceived, we can't help it.

Andrew Jackson Davis says: "The United States Medical College, of the city of New York, is the college ideal of the future. For the first time in the history of scientific medical education the Human Soul is regarded as a fundamental fact, and not a gaseous fiction of the bodily organs and the brain. All true knowledge concerning the origin, course of disease, must rest upon this knowledge of the morbid forces (psychical) which animate and govern the physical structures." We are informed that Mr. Davis is a member of the regular class in this College, and means to do all he can to induce liberality to sustain this truly progressive institution. Prof. Alexander Wilder fills the important chair of Psychological Science and Magnetic Therapeutics.

At Onset Camp, Iowa. A. B. French, G. H. Colby of Minnesota, Mr. H. N. Van Dusen of Denver are to speak there. Watson is expected also. The M. & S. R. R. charge one fare going, one fifth fare returning, by showing certificates. Refreshments (food not meat) on the ground, and hotels & houses to be paid for. So says J. A. Edgerton, secretary. This should be a great meeting, valuable to all.

The Legislature of New York passed a law, May 18th, 1881, that "it shall be the duty of all employers of females in any mercantile or manufacturing business or corporation to provide suitable seats for the use of such female employees, and the use of such seats to such extent as may be reasonable for the preservation of health." Give us such a law to the shame of the State of some great fashionable shops in Chicago.

President Fillmore's widow left \$50,000 to charitable institutions. President Garfield, at this date, September 8th, still royally holds his own, in his heroic struggle for life. May he gain! The Selection of Franconia, N. H., named Haystack mountain "Mount Garfield."

A Louisville creature—biped, erect on two legs—was mistaken apple pie on a wagon. Fools not all dead yet.

Capt. H. H. Brown spoke at Lake George camp meeting, August 31st; at Niantic, Conn., camp, Aug. 28th; at Harwich, Cape Cod, camp, September 4th.

Dr. Tanner, the famous personally informs the editor of the *Janetown* (N. Y.) *Journal* that he did not die in Amsterdam. Probably he is alive.

A notice article in the New York *Tribune* says that the clearest of such a deadly poison that a horse which had eaten a bunch of leaves died in a short time.

## Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

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Rev. H. W. Thomas, whose trial for heresy by the Methodists is just begun, preached at the People's Church, Hoolyry, Theatrical, last Sunday for some audience. No great fear of such heretics.

The Cape Cod camp meeting at Harwich, is not yet heard from. It is always a valuable meeting, made up of substantial people, who go to hear and learn and think, and thousands of people on summer.

Dwight L. Moody, the evangelist, talking to the ministers at Northfield, Mass., said: "Don't talk by the yard." Cool advice from a man who talks in words and dogmatizes so impudently.

The Northern Pacific railroad is to be completed in two years. The road is to be the distant woods where rolls the Oregon" will be easy and swift, and Yellowstone Park will be a new wonder.

General Pope, in command of the Department of the Missouri, orders that no alcoholic liquors shall be sold to any one in Kansas military reservations, his action being in accord with the prohibitory law of that State.

The Natick camp meeting, under the auspices of the Connecticut State Association of Spiritualists, is to start sessions this year, in a fine location by the sea shore, and was "a grand success," we are told. Long may it last.

Everybody in Iowa will be, or want to be, at the State Fair at Des Moines, which fills five days of the year. These exhibitions are an education in outdoor things, and meet and mingle in these great companies quickens and inspires life.

August 25th four hundred persons went to the top of Mount Washington by rail; saw the Taconic range, fourteen feet below God. Good for New Hampshire. The *Chicago Tribune* must admit it is almost equal to Chicago for a summer resort.

The New York *Relator*, "a weekly journal, devoted to the wine, beer and tobacco trade," (birds of a feather flock together), thinks the law for controlling "liquor and saloons." So dangerous is unlimited law in hot water! It says: "If it were beer or wine it would be less harmful, and 'beer us better,' it might aid."

August 17th was the 43rd anniversary of the release of Anne K. Adams, from the Leverett street jail, Boston, where she was imprisoned sixty days in the year 1838 for the alleged and imaginary crime of "blasphemy." To day such imprisonment would be impossible, for the "crime" and "blasphemy" for her moral courage! The world owes it for her moral courage! The world owes it for her moral courage!

In darker days censors of the press watched every book, and a man of thought was held a probable traitor or heretic. Women came under the law too. Napoleon the Great (or little) ordered 10,000 copies of Madame T. to be burned. "The crime" was in his policy in 1810, and the great and brave woman did not flatter imperialism.

The experiment in teaching industrial and decorative art in the Philadelphia public schools is reported to be a thoroughly successful one. Wood work, painting, wood carving, hammered brass decorations, needle work, etc., have been taught in connection with the regular work of the schools, and the pupils have shown interest, perseverance and aptitude.

The persecuted Russian Jews are beginning to emigrate to the United States. In September, a party consisting of between 200 and 300 will sail, and others follow as rapidly as funds can be obtained to pay their passage. Most of them are farmers and workmen—strange avocations for Jews in the United States.

Prof. W. Seymour, of Philadelphia, now in this city, will answer calls to lecture on psychology, phrenology and Spiritualism in this and neighboring States. See advertisement in another column. An Evangelist formerly an orthodox preacher, growing out of that within a few years, having experience and ability as a lecturer, and being an unassuming gentleman and an earnest man, we wish to see him.



TEN COPIES FOR TWO DOLLARS.

# CARFIELD.





\*For sale, wholesale and retail, by the National  
FURNACE FURNISHING CO., CHICAGO.

The pamphlet contains unanswerable arguments against reflections and dangerous assertions of Prof. Carpenter and will be read by all who desire to investigate the psychological sciences.

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VOL. XXXI. { JOHN C. BUNDY, EDITOR AND PUBLISHER. } CHICAGO, SEPTEMBER 17, 1881. { \$2.50 IN ADVANCE. } NO. 3  
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1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26



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Woman and the Household.

ST. MARTIN'S, N. Y. (Mentioned in the paper.)

**DON'T WAIT.**  
Don't wait till I am dead  
To bury the flowers  
And lay their tenderly on the lifeless form  
They have perfumed with their tears  
They have kissed with their lips  
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cut designs, for brains tell in a dining room  
as well as in a school.

Rev. W. R. Spencer and his wife, Anna Garlin, accepted in June at the Free Will Convention in Chicago, Ill.

Mrs. J. W. Shaw, author of the stirring book on Probate Laws, has established a paper in the Free Press, called *The Woman's Herald of Industry*.

**THE NATIONAL CITIZEN AND BELLER BOOK** for August, contains the history of women and private notices of the history of women.

"Though woman needs the protection of one man against his, in no other life is she so threatened by a lonely forest, on the highway, or in the streets of the metropolis on a dark night, the woman needs, to the protection of all men against this one.

"It is said, 'The difference between the sexes indicates different spheres.' It would be nearer the truth to say the difference indicates different spheres, the same sphere, not for man and woman were evidently made for each other, and have shown equal capacity in the exercise of their duties.

**Bayland, (Dr. Lottrop & Co., Boston, Mass.)** An illustrated magazine for young readers.

**The Children's Museum, (P. B. Goddard & Co., Boston, Mass.)** An illustrated magazine for young readers.

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to approved, we may draw warning, and instruction from both for practical reform in our own happier and more free country, and so help

**BREWER AND ITS DANGERS**, with an explanation of the various kinds of beer, and practical information relating to the various kinds of beer, and practical information relating to the various kinds of beer.

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I must close by saying, for the  
adieu. SAM'L V

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Mr. Mansfield to  
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Intervention of Guardian A

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